EDITORIAL ELECTIONS TODAY

McGILL DAILY

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Settlement hopes lapse:

UQAM impasse – admin threatens indefinite closing

By Luci Cerilli
CUP Quebec Bureau

Negotiations between the UQAM administration and SPUQ are once again deadlocked. The latest impasse is over the protocol of the back-to-work agreement. A failure to reach an agreement could keep the university closed past next September, affecting 14,000 students and 500 professors.

Negotiations are presently paralyzed over the issue of full salary reimbursement for some 600 maintenance workers, who did not cross the picket lines but who have not formally declared a strike, and the rehiring of 140 professors whose contracts have not been renewed.

Jean-Pierre Cheneval, president of SPUQ, the UQAM teachers' union, stated in a news conference yesterday that "SPUQ is interested in the immediate re-opening of the university and that all classes resume as if there had not been a strike." The conference was given by various unions in support of SPUQ, the CSN, FTQ, and the CEQ.

Cheneval added that "SPUQ wants a moratorium of a year on the administration's decision not to renew the contracts of the 140 professors, in order to permit proper evaluation of the individual professors. This was not carried out due to the strike."

However, as of last Sunday the UQAM administration said it would not negotiate on these two points, and since then there has been little progress in the negotiations.

The UQAM administration charged SPUQ with delaying the presentation of their proposal on the back-to-work protocol. However, Cheneval of SPUQ denied this, stating that "SPUQ had presented their proposals within 48 hours of the Board of Governors' communique (the administration's formal request for a proposal). The administration has lied to the public."

"The administration," he added, "who seems so pressed to settle conflict had presented their proposals only last Friday."

The UQAM administration has also threatened the possible closure of the university because the Centre de Recherche de l'Opinion (CROP) survey showed a decline in student enrollment due to the strike.

However, Cheneval charged that "The university had enormously distorted the facts by utilizing only what suited its purpose."

A SPUQ analyst backed up Cheneval's charges by adding, "Percentages (in UQAM's survey) cited by its rector, Maurice Brossard, are inflated with misleading categories such as 'no opinion', 'refuse to answer', and 'doesn't apply'.

André L'Heureux, president of the Canadian Federation of Labour (CSN), speaking on behalf of the Quebec Federation of Labour (FTQ) and the Quebec Teachers' Corporation (CEQ), stated, "The unions are putting the PQ government on guard against the closure of the only francophone university in Quebec offering many special programs."

He added that "It is the government's duty to guarantee this public right to higher education. If it should accept this closure and consequently destroy the unions, mainly SPUQ and SEUQAM (the UQAM maintenance workers' union), then the union movement will have learned many lessons; from these options the government has to choose."

Staff meeting

Today at 5:00 pm

VOTE!

Next year's Daily starts today...

Old McGill '76:

Yearbook to hit stands in July says coordinator

By Perry Tom

The 1976 edition of the university's yearbook, **Old McGill**, has still not been published; however, it should be released by July, according to Earle Taylor, Student Affairs Coordinator.

In an interview with the **Daily**, Taylor explained that Sam Kingdon, Students' Society Trustee, has appointed two people to complete the yearbook.

Problems for **Old McGill '76** began when no one applied for the position of editor-in-chief in the fall of 1975. Finally an American, Michael Augenstern, was asked to edit **Old McGill** in December of that year. Augenstern was to receive a $1500 honorarium for his work.

According to Taylor, Augenstern never asked for the honorarium so it was never given. Taylor added that the money from the honorarium was now being distributed to the people working on the yearbook.

On February 9, 1976, Augenstern told the Interim Policy Committee (IPC) that **Old McGill '76**'s budget would be an estimated $22,500. According to the publication's staff, Augenstern had conflicted with the IPC because he felt that it had too much power over the interests of the students and neglected to consult them.

One of the yearbook's "technical assistants" was asked to express an opinion about Michael Augenstern. He replied, "Too much talk, no action.

Other problems involving Augenstern finally led to a call for his resignation. Taylor said the reasons for Kingdon's actions were the uncertain release date and the unreasonable conditions Augenstern requested.

Taylor also said that Augenstern's staff resigned because of his resignation.

Student apathy was also a setback for the yearbook. According to the **Old McGill** staff, nobody cares anymore. Students don't volunteer to help or to contribute material to the publication.

The people now working on it do not have enough photos, written material, or related articles on events during that year. They are dependent on material given to them by clubs, societies, and other organizations.

The yearbook will come out, but it will be shorter than originally planned. According to Earle Taylor, it will be an estimated 224-256 pages. It was originally planned to be 352 pages.

Perry Tom is a Montréal area high school student apprenticing at the McGill Daily.

Maoists purged from Quebec student press

By Daniel Boyer
and Dan Keeton

The leadership of Quebec's national student organization has ousted the executive of the National Student Press Organization following their theft of copy from a member newspaper.

The Central Council of l'Association des Etudiants du Québec (ANEQ) decided to remove the general secretary and two other executives from their positions in La Presse Etudiant Nationale, at a weekend meeting in Quebec City Feb. 13. The former executive had been members of a Maoist group.

Daniel Pauquet, a Laval University law student and now PEN General Secretary, said the move, due to the "anti-democratic nature" of the former PEN executive which had used the organization to promote "their own sectarian interest."

He said the ousting of PEN General Secretary Jean-Paul Bedard followed Bedard's seizure of the printing plates of the Laval science students' publication, "Le Perculateur".

The PEN executive stole the plates because of political disagreements with the staff of the Perculateur, according to Pauquet, who called the theft "an attack on the freedom of the press."

Pauquet added that PEN's $26,000 photo-typositor, on which a number of PEN papers were printed to save costs, had been totally destroyed by the ousted executive before the new executive could take office.

The ousting of the PEN executive was legal since the organization voted to give the ANEQ executive final ratification powers on all PEN decisions at the fifth congress of PEN in Quebec City last summer.

PEN was set up under ANEQ's direction two years ago and its finances are controlled by the national student organization.

Pauquet, who along with Richard Bousquet (Secretary of

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McGILL ARTS & SCIENCE UNDERGRADUATE SOCIETY presents

JON GILBERTSON

Nuclear Safety Engineer employed by the Fusion Energy Foundation speaking on

NUCLEAR FUSION REACTORS:

A possible energy source for the future

tonight 8:00 pm Admission Free Leacock 26

Be A Star Appear In The Gong Show

Do you have an act?

We have a show, a variety show based on The Gong Show, and we need your talent (or lack of it).

Time: Sunday, March 6th, 8:30 pm

If you want to perform call: Betsy - 284-8755
Rena - 342-2975

HILLEL

DIRECTOR OF CO-ED RESIDENCES

Applications are requested from the McGill staff for the post of Director of Co-ed Residences. Since the Director, who will be budget director for the whole operation including housing, catering and maintenance, will also have the responsibility for the academic and social aspects of life in the four co-ed residences, the successful candidate will likely be a member of the academic staff. The position should not occupy the Director for more than half-time, and therefore he / she will be provided with adequate support staff to carry out these duties. If the Director of Co-ed Residences is not also Director of one hall of residence, accommodation can be arranged, if desirable.

Further details about the post and about conditions of employment may be obtained from the Vice-Principal (Academic). Tel. 392-5330. **Applications and nominations should be forwarded to his office as soon as possible, but by February 28th at the latest. The appointment is to become effective May 1, 1977.**

STEVE GOODMAN

with special guests 'The Bug Alley Band'

Saturday, February 19

8:00 & 10:30 pm

Redpath Hall McGill University

3459 McTavish

Advance tickets on sale now at the Union Box Office
McGill Students $3.00 General Public $4.00
All tickets will be $4.00 at the door

PRESENTED BY McGILL ARTS & SCIENCE UNDERGRADUATE SOCIETY

PEN...

continued from page 1

Information) and Marc Bethlaume comprise the new PEN executive, described his job as a "caretaker" position until a new executive can be elected at a PEN congress set for late April.

The former PEN executive is expected to hold a parallel congress at the end of February, a move Pauquet described as "provocative."

"They have procrastinated with the PEN congress for months, and now they hold a congress two weeks after their dismissal," he said.

Pauquet said some PEN members were refused the use of PEN reproduction equipment because the former executive disagreed with the papers contents, and that ANEQ could not print its own newsletter at the PEN office. He said Bedard and the other executive "wanted to use PEN against ANEQ" since the former ANEQ leadership was ousted at a congress in Hull, Quebec, last autumn.

At that congress the old executive was charged with being a "front group" for the Communist Party of Canada (Marxist-Leninist) by Yves Mallette, who was subsequently elected General Secretary by the delegates.

All Quebec student newspapers will be invited to the scheduled PEN congress, where "democratic investigation of our potential" will take place, said Pauquet.

He said the new executive is setting up links with the Quebec labour press to collaborate on a news exchange, and hopes to exchange news with the English-language Canadian University Press.

McGILL WINTER CARNIVAL 77

The McGill Winter Carnival Committee

wishes to thank...

AT THE MOVIES

Alex Gallico
Alexandra Slavek
Aggie Vaughan
Alex Walsh
A.S.U.S.
Alpha Delta Phi
Alpha Gamma Delta
Barbara Braidwood
Barbara Ann Mackey
Bizerka Vouchak
Bob Snelling
Barb Denning
Bob Jeffrey
Bob Lesperance
Barry
Caroline Finn
Carol Common
Carole Boivin
Carol Olsen
Chris Doonan
Caroline Barlin
Carmela Sacco
Dean Newman
Dave Simpson
Dan Klinck
Dave Wiig
Deana Link
Daphne Hampson
Deirdre Quaid
Derek Smith
Ellen Handford
Elaine Smart
Eileen Scully
Ellen Filigiano
Ed. U.S.
Fraser Miller
Feisty Jeff
Guy Kezerian
George D.
Glenna Wood
Gord Schmidt
Gamma Phi Beta
Henry Helfrich
Huntley Stratford
Ingrid Richter
Jerry Robin
Joanne Wray
Joanne Milius
Joanne Rowen
Janet Falcolner
Joseph Ruffini
Jim Sadler
Jim Loree
John Granger
Karen Falcolner
Kisky Laizner
Keith-Benjamin
Ken Seidman
Kappa Kappa Gamma
Kappa Alpha Theta
Lorraine Clarke
Lynn Swisher
Linda Boyle
Lionne Potter
Lynn LeGallias
Lambda Chi Alpha
Megan Keirans
Mike Gardiner
Marie-Claude Reney
Michele
Malcolm Campbell
Melissa Haft
Maurica Gilbert
Moira Sheehan
M.F.S.
McGill Daily
McGill Reporter
McGill Ski Team
M.O.C.
McGill Inter-Fraternity Council
Nancy Diamond
Peter Shearman
Paul Colford
Pat Albanese
Pierre Barbeau
Pam McGovern
Palyers' Club
Phi Kappa Pi
Randy Ribaudo
Residences
Douglas, Molson, McConnell
Amy Sachs
Andy Weigl
Barb Schell
Beryl West
Bob Gabbay
Carl Stockbridge
Jom Dale
Jerry Paulsen
Lille Sargent
Marty Bosma
Martha McClure
Mike Sacchitella
Randy Main
Rich Quinlan
Ruth Lloyd
Sam Colizza
Steve Jaffee
Steve Livingstone
Sue Camp
Wayne Colizza
Wendy Klockzia
Rod McPherson
Raynald LePage
Robin Moore
Robert Shuttler
Radio McGill
R.V.C.
Sally Wan
Susan Flynn
Sue Barwick
Sigma Chi
Suzanne King
Stormin' Norman
Tom Holy
Terry Reid
Tom McRoberts
Valerie Verge
Véronique Untereiner
Zina Ricardi

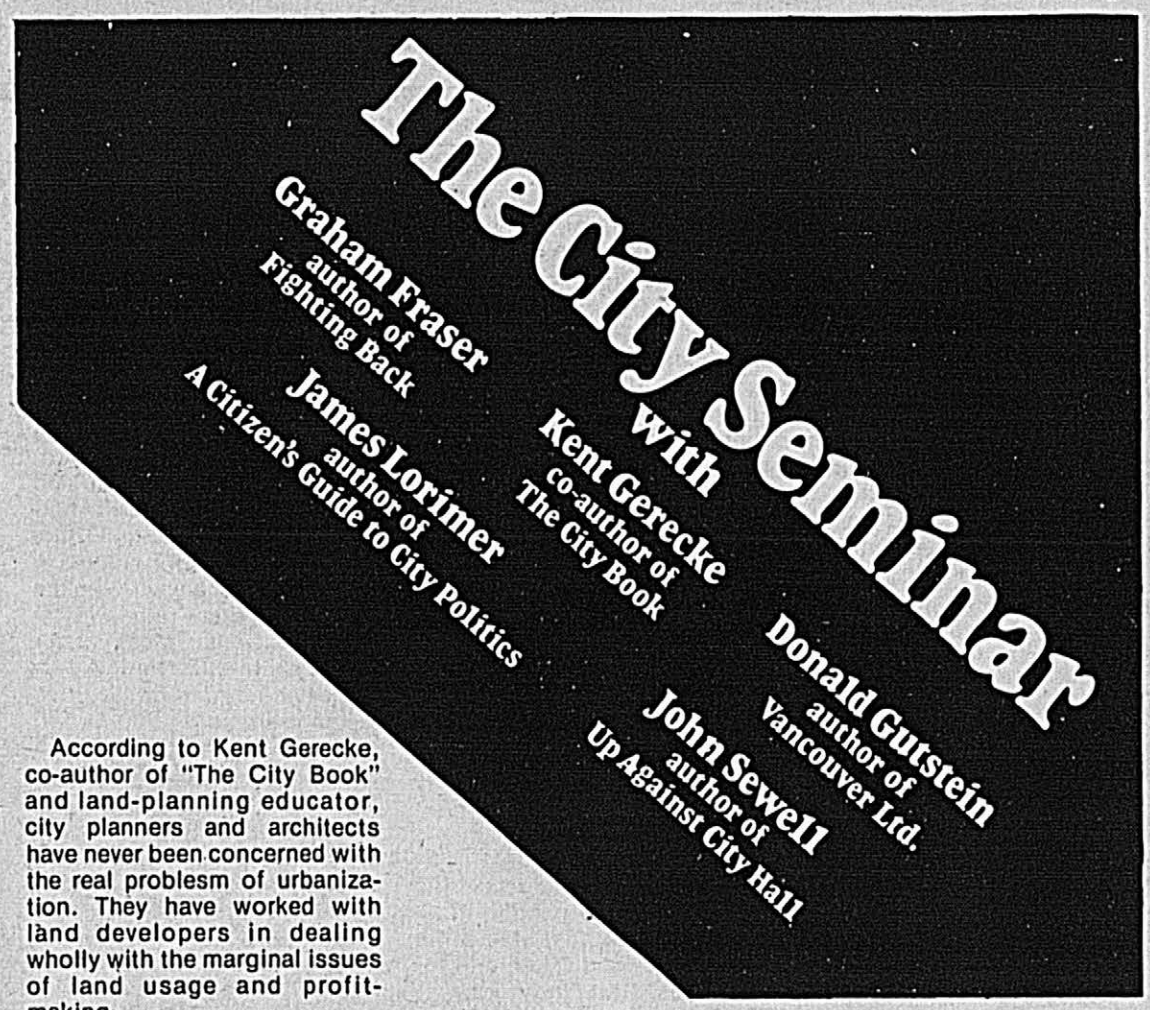
And all others who helped with the Carnival.

Daily Elections

Editorial Board elections are being held today. Advanced polling will take place between 1 and 5 pm in the Daily office. All staff members are urged to attend the meeting at 5:00 pm to hear the candidates' blurbs before casting their votes.

Panel discussion:

Corporate growth feeds mess of decaying cities



By Josée Gravel

James Lorimer, Editor of The City Magazine and author of "The Citizens Guide to City Politics", sees the present urban crisis as a result of the corporate monopoly of urban land development. Other panelists at the City Seminar held Wednesday at Concordia felt that city planners and architects generally disregard the present needs of Canadian cities and city dwellers.

Lorimer explained his position by enumerating four aspects of cities which feed corporations and kill small proprietors and merchants: high rise office complexes, apartment buildings, regional shopping centres and extensive suburban development. Corporations, profiting from these large scale operations, are able to buy out their smaller competitors and by purchasing large areas of suburban land, monopolize land supplies for many years. The enormous profit which they make in land sales contributes to hikes in housing costs.

The situation is well illustrated in cities such as Vancouver and Toronto where corporation management has devastated both the downtown area and the suburbs. "Montréal is fortunate not to have been prey to such extensive land planning", said Graham Fraser, author of "Fighting Back". This "retardation" in Montréal land development is one reason why one can still buy a house in Chateauguay at half the price one would now pay in a Toronto or Vancouver suburb.

The same corporations are also at the core of chronic city mal-planning. Because of their reinforcement of commercial zoning in downtown areas, the major principle now governing urban decision-making is how best to move a large number of people a long distance in the shortest time possible.

With this concept in application, the Canadian city in the past 75 years has developed around the automobile industry. While the pre-war grid street system is maintained in most downtown areas, the newer suburban areas have inherited a spaghetti-maze street system in an attempt to discourage traffic.

The apparent contradiction which emerges in this type of management is one of many which have succeeded in making urban living a penalty for urban house owners. On one hand the development of suburban middle class housing encourages multiple car ownership, and on the other hand, traffic is being discouraged within the city as well as within the suburb.

In view of the fuel shortage, a similarly disturbing question which faces citizens of the future city is how will they be able to lead a human existence if they cannot afford the technology.

According to Kent Gerecke, co-author of "The City Book" and land-planning educator, city planners and architects have never been concerned with the real problesm of urbanization. They have worked with land developers in dealing wholly with the marginal issues of land usage and profit-making:

The desired task of the planners should be to deal with the issues on a practical day-to-day basis, presenting several options to citizen movements and to city hall. "Instead of playing this dynamic role", says Genecke, "they passively react to the demands of developers".

The planning profession and the recently derived local planning office can also be used as an astute political tool by municipal governments in order to pacify citizens' movements.

A typical case of such an occurrence, as related by Donald Gutstein, architect and author of "Vancouver LTD" is that of Kitsilano, a part of Vancouver. In the sixties and early seventies, a strong citizens' movement developed in reaction to several demolitions and evictions under the Non-Partisan Association Administration. In 1972 The Electors' Action Movement (TEAM) came into power on a reformist platform, and established a local planning office in Kitsilano. Far from inducing reform, the planning office acted as a buffer between the citizens' movements and city hall. The citizens who had previously managed to abort unwanted bylaws b, dealing directly with City Hall were now being diverted to the unimaginative and inert local planner.

"Planning education has conditioned planners into uselessness" said Genecke. Their education is still based on the principle of Thomas Adams, first Canadian city planner who emerged directly from the British school of urban planning and basically advocated slum destruction and preservation of public parks.

According to Genecke, the city planner should be familiar with the sociology, the psychology, the economics, the politics and the history of the area in which they are working. A three dimensional look at space and form becomes irrelevant when dealing with social issues.

Non-press conference:

Dapper Dan exploits women and the press

By Larry Black and
Jennifer Robinson

"Dapper Dan exploite la femme" reads the scrawl across the jean store's prominent billboard in the Berri-de-Montigny metro station.

Yesterday, a dozen outraged women and a group of Montreal journalists unwittingly took part in the latest wrinkle of Dapper Dan's ingenious program to sell jeans.

The women, who were among those who picketted the downtown location of Dapper Dan last Saturday, represent a number of citizens insulted by the blatantly sexist nature of the metro ads. Their demands include the immediate removal of the billboards, but their objections were waived by the store's advertising manager Louis Tameanko, who explained that responding to "a minority" would be tantamount to "anarchy."

The "press conference" itself appeared to be a thinly-veiled set-up by Tameanko to embarrass the women. Claiming, "no experience in this sort of thing", Tameanko invited the women's reps in addition to the reporters and proceeded to launch into a dialogue on sexism. He took advantage of the occasion to accuse the women present of having defaced his employers' billboard and threatened them with prosecution if any more billboards were sabotaged.

The women, detecting the ploy and refusing to enter into the staged debate, left the store.

The journalists, most of whom had arrived with smirks on their faces to the midday "press conference" called by the store, later left the meeting feeling insulted and perhaps duped. Duped because they had been called down to the store apparently to witness the exchange the ad men had planned.

One journalist, Jean-François Lefebvre of **Le Journal de Montréal**, was frank enough to say so. In return, Manny Elkins, president of Elk Stores Ltd. which owns Dapper Dan, demanded an apology and threatened to take out full page ads "across the country" detailing Lefebvre's heresy. "We pay the press", Elkin stated. Advertising, he explained, "that's what the press is for".

Lefebvre, refusing to recant and stating that if ever he were to write a story on the fiasco, it certainly would not be in the store's favour, was told to "remove" himself from the store by a hostile Elkins.

Following the scene the Dapper Dan people finally elaborated their position to the remaining press. Tameanko stated that the company "firmly believes that the majority of subway users are mature, sophisticated citizens who find the boards of interest"...We feel that the body of a woman, any woman, is a thing of beauty and very natural. The very form of women is sacred to mankind. The only insult to women, in our minds, is that those responsible for defacing our property have butchered an art form of beauty, possible because those doing the defacing cannot match the beauty of those appearing on our ad.

"We have no complaints from the women participating in our ad. They are proud of their bodies and stand straight, tall and lovely."

According to Tameanko, the ads do not exploit the female body because there are men in the ad and because an informal Montreal Star survey says few citizens find the billboards offensive. Furthermore, the advertising division of the MUCTC, well-known guardian of the public trust, has pronounced the billboards "inoffensive". They are simply attractive and "good advertising", claimed Guy Jeannotte of MUCTC.

But "good" advertising apparently serves masters other than good taste. The ads are not suggestive, Tameanko informed a **Daily** reporter, but then claimed that any "good advertising" in Europe was "far more suggestive than ours". Such advertising "is fashionable today", he explained unconvincingly. "It draws attention to our product". Good advertising", it seems, only sells jeans.

Elkins plans to hire guards to protect the signs against further defacing by "the small group" from "a local women's liberation movement".

OP-ED

The Premier and the pauper: the other story

Edgar Trottier's death belongs no longer to headlines about the anguish of the powerful and famous. There is a more compelling story to be told about René Lévesque's tragic *faux pas* two weeks ago.

The record shows that less than 48 hours before his death Trottier was detained by police for drunkenness. He spent Friday night in a police station jail cell only to be released the next morning unrecovered from his "drunk". Like any alcoholic in the midst of a drinking bout, Trottier returned immediately to the bottle passing most of the day Saturday in the Lucerne Taverne. Late in the afternoon he arrived at the Queen Mary Veterans' Hospital, heavily intoxicated and physically deteriorated from not eating; he badly needed a period of "drying out". Trottier remained at the hospital until 3 am when the staff apparently found him sufficiently unruly to justify calling the police. The police removed Trottier, taking him to the Salvation Army, which they found closed. Trottier was then driven to a place near Cedar and McDougall where by dawn he lay inert, in the middle of the street, hapless prey for any but the most careful motorist.

The story of Trottier's last hours is repeated many times each week in the lives of the men and women of Montreal's skid row. "Disaffiliated individuals", the sociologists call them. They roam the streets of downtown and "the Main", sleeping in doorways or, if particularly fortunate, near the warm air vents of some building like the Hydro-Québec facility.

Mired in poverty, unemployment, and a myriad of psychological problems, "les clochards" suffer almost every type of oppression this society offers. They have no work, no money, no hope. The lion's share come from desperate socio-economic backgrounds, most have little formal education, possess no skills and bear crippling psychological and physical scars from their years of deprivation "on the street."

It is unsurprising that society refuses to address the plight of these people; their problems so often stem from economic and political inequities that only radical social change can resolve. But it *is* astonishing that we deny people like Trottier the most basic treatment which a human being needs to break the raw, physical craving for alcohol which afflicts someone on a "drunk".

An alcoholic's body demands four to seven days of paramedical care to "dry out"—any approach to his or her other difficulties is impossible without this initial period of attention.

There is nowhere in Montreal that these individuals can go for such care. Hospitals simply cannot offer the week-long regimen of supervision, controlled diet, bed-rest and counselling that the alcoholic's situation demands. There are no detoxification centres in Montreal—nor anywhere in the province. There are five in Toronto alone. Most major urban centres in North America established such facilities some years ago.

Community workers from a number of social service centres or "missions" on Montreal's skid row have been trying for seven years to convince Quebec to create detox centres in Montreal. The answer from Quebec is generally the same, it is the hospitals which must care for such cases.

A 1971 memorandum from "le Bureau des Affaires Sociaux" reads: "Alcoholics.. are individuals whose state requires medical care and the Minister of Social Affairs estimates that all the general hospitals have the duty to dispense such care and treatment...". Except for a small pilot program to be worked out of St. Luc's Hospital some time in the near future, Quebec's position hasn't changed much since that memorandum.

But the hospitals again and again have demonstrated their incapacity or unwillingness to provide the "required" treatment. We have taken people like Trottier many times to the emergency rooms of local hospitals when we found them passed out or falling apart on the street. Usually we are received courteously, the patient is examined, tranquilized and released within hours —with the apology of some overworked nurse or physician that "We can't keep him here—no room".

Indeed, the hospitals are right. They are not the proper facility by which to accomplish the tasks of a detoxification centre. A study by the Addiction Research Foundation of Ontario has determined that only five percent of individuals requiring detoxification are in need of intensive medical care. It is a waste of precious hospital resources to

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Labour Notes

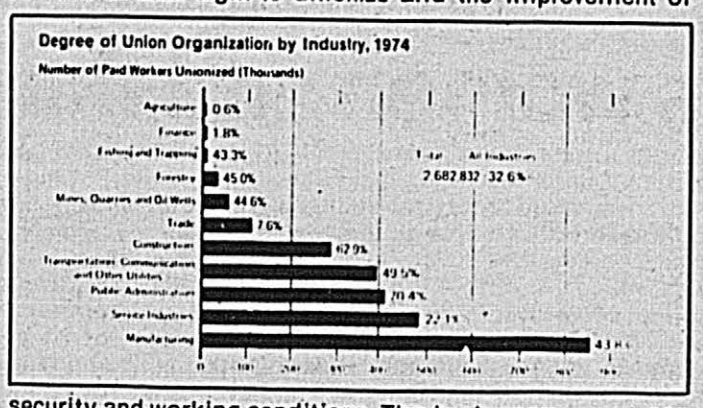
By Marie Poirier

PQ government and businessmen

The Quebec Minister of Labour, Jacques Couture, addressing members of the Canadian Manufacturers' Association last Monday, tried to present a moderate image and denied that he was anti-business.

Couture desperately wants to forget the speech he gave last Friday to the South Shore Board of Trade. Some members of the Board accused Couture of scaring businessmen, saying he encouraged "anti-captialism" and denounced the notion of profit.

In the past, Couture worked as a community organizer in the working-class district of St-Henri. He has traditionally been concerned with the well-being of the workers, the defence of their right to unionize and the improvement of



security and working conditions. The businessmen consider these ideas incompatible with their goals.

Couture is caught between two conflicting forces, on one side, the workers, their interests and their unions and on the other side, the businessmen and their search for stability and profit.

Basic contract for all Quebec workers

The Quebec Minister of State for Social Development, Pierre Marois, is proposing a reform which would ensure uniform working conditions for nonunionized workers, who comprise sixty percent of the labour force.

The reform will be introduced next spring, after consultation with the unions and business organizations. The exact content of the project is not yet known, but it will likely concern areas such as the minimun wage and security in the work place.

The Conseil du Patronat, the largest business organization in Quebec, agrees with the principle of the reform. It also suggests an important addition: a state regulation insuring maternity leave to working women. But the association fears any security guarantee would become a pretext for walk-outs.

The Confédération des Syndicats Nationaux, (CSN) is satisfied with the projected reform because it responds to their demands. "It is an important step to ensure basic working conditions to thousands of Québécois workers," says the CSN.

But the union cautions these improvements must not slow down unionization but rather encourage workers to organize — the union remains the best instrument to protect the workers.

Union membership in Canada

Union membership in Canada in 1974 has increased four percent over 1973. Of approximately 2.6 million unionists, 55.4 percent belong to international unions (unions with central offices in the US and for the most part affiliated with the Canadian Labour Congress). 29.8 percent are in national unions and 14.8 percent belong to federal and provincial civil servants' unions.

Unionized workers comprise 32.6 percent of the labour force, a figure still a long way from those of some European countries where the clear majority of the working people are unionized.

The labour movement and Canadian unity

Federal Labour Minister John Munro said last week that the Canadian labour movement will be the strongest defender of Canadian unity and will in fact prevent Quebec from leaving the Confederation.

But keeping Quebec in Confederation is not a major concern of the labour movement. Certainly it must unite Canadian workers to fight on certain issues and develop solidarity over common interests and problems, but it cannot prevent a people from expressing its culture and identity. If independence is the only way to fulfill a better life for workers, it will occur. The Canadian labour movement is unlikely to force Quebec to stay in the Confederation, if the will of the majority of its Quebec members is to separate . Before thinking about independence the Canadian labour movement must inform its members about Quebec's demands. It should encourage the labour reforms of the PQ Government, regardless of the Government's stand on Confederation.

Leaders of the Montreal Jewish Community:

A Jew is a Jew is a Jew is a Jew

By James Muretich

There are approximately 120,000 members of the Jewish community in Montreal and yet for most of us they remain an enigma as a people. They are enshrouded in a veil of myth for the non-Jew. The rollicking fun-loving yet pious Jewish father, Tevye, of "Fiddler On the Roof"; the romantic Jewish lifestyle and conflicts of the film "Hester STreet": the Jews are and are not these things at the same time. This kind of logical ambiguity and complexity is what one is confronted with in assessing any "Jewish identity".

No Jewish community existed in Montreal prior to the defeat of the French by the British in 1763, largely because French Imperial law forbade any Jew from setting foot in any of its colonies. As a result, no Jews could have come to New France unless they had done so illegally and even at that, their numbers would have been necessarily small. Yet many Jewish people did settle in the United States during this time and in the early 19th century some began to arrive in Canada. Montreal is the oldest major Jewish community in North America, yet even here full-scale immigration did not really get under way until the 1880s.

However, even before this full-scale immigration took place, McGill University had had one of the first Hebrew and Bible study courses ever taught by a Jew in North America, with that of Rabbi Abraham de Sola in 1825. With a growing community, fuelled by immigration, the Jewish Public Library and People's University was opened in 1914. It was open to the whole Montreal community, Christian as well as Jew, though many of the books were in Yiddish.

An interesting fact in the establishment of this library was that its originators were essentially socialistic and atheistic in outlook. As David Rome, professor at Concordia University and Head Archivist at the Canadian Jewish Congress pointed out, for the first 50 years the ideology of the library was basically "militantly atheistic". This combination of atheism and "Jewishness" are not inseparable, as will be seen more fully later on.

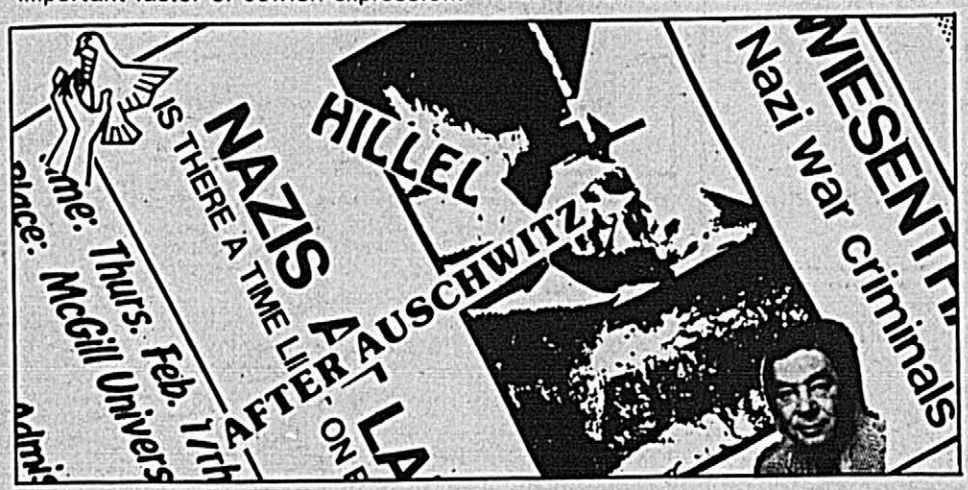
McGill University itself has a fairly substantial Jewish community. The Jewish Studies programme was set up in the '60s to meet a growing interest, and various organizations such as the Hillel and Chabad Houses, dot the campus.

How, then does one define a Jew? This is a complex problem and, as Professor Gershon Hundert of Jewish Studies at McGill noted, there are "as many answers to that question as you would want to ask".

According to Rome, theologically, a Jew is someone born of a Jewish mother — the law says that "anyone born of a Jewish mother remains Jewish no matter what he does". Even if he converts to another religion he is still legally considered a Jew. The best summation of this theory of Jewishness by birth or racial origins lies in the phrase. "a Jew is a Jew is a Jew".

Yet obviously one's Jewish identity must find roots in areas other than mere physical procreation for the Jewish people to have continued as a cultural force for so long. The roots of many behaviours in the Jewish lifestyle are found in religion and yet are not necessarily bound by it. McGill's Robert Weiss, Director of Hillel, said "It is not just Jews who believe in God who have Jewish lifestyles". For example, he continued "one could go to Israel and be part of the Jewish community there as a national expression". Such a community is not necessarily religious and the participant would be involved more in a Jewish national group, or "peoplehood" as Weiss put it.

This cultural national identity is an important factor of Jewish expression.



As Zusha of the Chabad House noted, "we're different. We have a different culture, a different life". Being born Jewish brings one into a tradition that must have necessarily some effect on one's personal identity. As Professor Rome explained, "With this (Jewish) identity come all the other things; for example, religion, concern for other Jews".

The Jewish tradition imparts certain values and behavioural patterns that are for the most part universal among Jewish people. According to David Rome, action is a very important part of one's identity, for "activity is a measure of dedication and seriousness... it is a very moral thing". Also education is extremely important. In the search for some form of identity education plays a vital role from childhood on.

Charity, for example, is inculcated in the young through home education. Because of the high importance placed upon education in the Jewish community Jews are, according to Rome, "big readers and buyers, and big at attending universities".

Many are preoccupied with traditional values without having a religious foundation. Professor Hundert sees North American Judaism on the whole as being essentially a "religious façade build on an ethnic identity".

Yet for many Jews religion is an intrinsic aspect of their personality. For these people culture is not enough, there must be more to the ceremonies than just their external reality. For those of the Chabad House, for example, a Jew must believe that God exists, that He gave them the Bible, and that the Bible is divine. They see a religious void in the Jewish community due to lack of education. Nisson of the Chabad House explained: "Every Jew is connected to the source above, connected through veils which prevent and interfere with him... by learning the meaning to practices, the veils are lifted". For them, the Bible or Torah is essential to their Jewish identity.

A factor which any religious Jew must come to grips with in accepting his faith today is the religious problem posed by World War II. For the great majority of Jews World War II is a very serious existential problem. The Jewish scholar Rubenstein is one of those Jews to whom the Second World War is an insurmountable problem. Due to it he can no longer believe in a personal God in the traditional Jewish sense. Yet at the same time, he does not consider himself an atheist. He is, therefore, still part of the Jewish community, for as Robert Weiss said, "What can I say to him? Leave my table? No, I can't say that to him".

Many theologies have surfaced in attempt to deal with this tragic episode in Jewish history. The traditional answer is that it happened because of the sins of the Jewish people, the same answer that was employed by the prophets at the time of the exile into Babylon. Others have devised a type of Deistic theory whereby God is said to "hide His face" at times, that is, He withdraws from active participation in the affairs of men. Yet in talking with Robert Weiss [illegible] n watching him as he slowly searched for his words, one automatically knew that his answer was the answer for the majority of Jews today who still believe in God: "I don't know the answer as to how God could allow this to happen... yet I believe in a personal God".

Another religious tenet for certain Jews is that of the Messiah and His coming. A basic belief is that when the Jewish people are worthy of His coming, then He will come. This is evident from the story of the Jew who one day went up to heaven and asked the Messiah when he would be coming. "Today" the Messiah replied. That day though He didn't show up and so the man went up to heaven again. "Why did You fool me?" he asked. The Messiah answered, "Today, if you will listen to my voice, then I will come".

However, despite the conception favoured in story and myth of the pious religious Jew, the plain fact is that the majority of Jews today are non-orthodox. These non-orthodox groups have played an important part in Jewish history and life in modern times. As Professor Hundert explained, Zionism, for example, "at its inception was a profoundly secular movement, even anti-religious". These secular Jews were responsible for many movements and ideas within Judaism. As mentioned before, the establishment of the Jewish Public Library and People's University in Montreal in 1914 was the direct result of such ideologies. These active secular groups, according to Professor Rome, saw themselves as partaking of a "Kultur-Kampf", that is, a war between the state and religion. Things today though, he added, are quieting down for "religion has become more respectable than it was 25 years ago". Yet even today "modern culture in the Jewish community is predominantly atheistic".

Between these two poles of thought, religious and atheist, the rest of the religious spectrum consists of Jews who, according to Weiss, are non-orthodox and yet have feelings for the law and "select and are involved with some of these (religious) laws". "While most people do not integrate the whole body of law into their lives they still have some form of Jewish identity" he added.

The Jewish community, as is evident, is as diversified in its ideology and practices as society on the whole is.

The one thing in life which all Jews experience at one point in time or the other is anti-semitism. Not necessarily the pogrom mania that is conjured up by "anti-semite", but more the kind of schoolchildren teasing and shoving in the snow of small Jewish children accompanied by choruses of "you dirty Jew!" Robert Weiss of the Hillel House pointed out that every year in Canada some synagogue somewhere gets painted with a swastika. Members of the Chabad House spoke of being laughed at or even being beaten up because of wearing their skull cap in public. Weiss, however, feels that "those kinds of incidents have not been a daily factor on the minds of Jews". While anti-semitism has not vanished from the scene, it also has not assumed disturbing proportions in North America.

While the "Christian-Jewish dialogue" of the '60s has receded in importance and enthusiasm, there is for the average Jew more freedom and less tension in professing his Jewishness and developing personal bonds and relationships with non-Jews at the same time.

Weiss feels that these relationships are important and natural; for Jews, as much as anyone else, obviously participate in the universals of life such as eating, sleeping, need for security, enjoyment of sports, etc. There is therefore a great deal of interaction between the different communities.

Yet one mode of thinking persists, especially among religious Jews, a feeling against marrying outside of the community. This though is seen not as being against non-Jews, but rather as preserving Jewish heritage. Though as

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Jew...

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Weiss pointed out, if a parent's daughter or son actually wanted to marry outside the faith the degree of their response would vary drastically from the general consensus against it.

Despite this emphasis on their own community to the exclusion of others at times, Jews still expect to be full and equal citizens of Canada and the Province of Quebec. They too want to participate in the future of Quebec and be accepted as Quebecois. The question is, whether Jewish nationalism will pose a problem to emerging Quebec nationalism.

Quebec has been known for its anti-semitic tendencies in the past. From 1880 to about 1950, approximately, there was a very strong anti-semitic movement which swept across Europe and became adopted by various right-wing political groups and even by the Catholic Church itself. It found its way over to Canada and anti-semitism was felt very strongly in French Canada with its strong Catholic community.

Yet in Quebec interestingly enough anti-semitism was a "verbal, political, ideological, and religious movement" but was everything except violent; much unlike what was occurring in Europe and Russia. These right-wing forces suffered defeat in World War II and in the past 25 to 30 years there has been a decline in anti-semitism in the West and it "has not been very active in this province" since then.

The one thing about the anti-semitism of the past which bothers Jews in modern Quebec, is that it played a large part in earlier nationalistic movements. Abbé Groulx and Henri Bourassa were anti-semitic in belief though Bourassa, as Rome pointed out, changed his mind in later years after the Pope told him not to be a racist during a personal meeting during the 1920s.

Because of this, many members of the Jewish community today simplistically equate nationalism with anti-semitism and thus the Parti-Québecois promotes a certain anxiety among them. Gershon Hundert related that there was an unpublicized synagogue meeting a little while ago on the subject of Québec to which over a thousand people showed up.

As Robert Weiss explained, "Fear is something which is always in the back of their minds" because of past historical events. "Nationalism is threatening, for often in history it has meant getting it in the neck". Though at the same time he added that he "cannot blame them (French-Canadians). I understand why a people want to preserve their culture and language". In this respect, he feels that there are similarities between French-Canadians and Jewish-Canadians.

The Jewish community here in Quebec want to be full citizens and make contributions to society as they have done throughout their history. Yet at the same time most Jews will admit that their hearts can never really belong completely to one country, save maybe Israel. For there is a national identity within the Jewish identity itself. This is one of the factors which keeps the Jewish community together and thriving, for this national element is able to absorb the other diversified elements.

This quality has always posed a problem for societies where they have lived. As Professor Hundert said, the "real test of a modern democratic state is how it treats its Jews". He added with a smile, "Jews always seem to get in the way".

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There are still a small number of vacancies for men and women at the CO-ED RESIDENCES. Call 392-4265.

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Required for 6-week program—SENIOR COUNSELLORS; arts & crafts and waterfront. Call 733-0140, 739-4825 eves.

BABYSITTER WANTED afternoons, N.D.G. [east]. 484-5029.

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PROBLEM? Feel you need to rap with a rabbi? Call Israel Housman: 341-3580.

Worship, social events, discussions, social action, study and prayer—call CHAPLAINCY SERVICE, 392-5890.

TO THE W C GANG of nine and helpers, belated Happy Valentine's Day, and aren't you glad it's all over! Roby.

ASH WEDNESDAY LITURGY and meatless meal, Wednesday, Feb. 23rd, 5 pm. Newman Centre, 3484 Peel. 392-6711.

TYPING

PROFESSIONAL TYPING, IBM electric. Theses, dissertations, term papers, manuscripts, etc. Reasonable rates. References. Call Denise: 481-5268.

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MEN'S TOPHER warm-up pants [red, bib style] during Management ski trip to Smuggler's Notch. Please phone Peter, 381-2797. Reward.

SILVER HEART NECKLACE on Sat. nite in Union Ballroom. Sentimental value. Call Ruby, 671-9419.

DOWNTOWNERS' HILLEL

Oneg Shabbat - Friday, Feb. 18, 5 pm
Brunch - Sunday, Feb. 20, 11 am

We're having guests - ("Hillel" from Mass.)
Be good hosts.

Hillel, 3460 Stanley
Call Navah 845-9172

McGill Film Society presents:

Fri. Feb. 18:
Hamlet
G.B., 1947, b & w, 160 min.
Dir. Lawrence Olivier w. Lawrence Olivier, Jean Simmons, Maureen O'Hara
L132, 7 & 9:30 pm, 75 cents

Sat. Feb. 19:
Brewster McCloud
U.S.A., 1970, colour, 105 min.
Dir. Robert Altman w. Bud Cort, Sally Kellerman, Michael Murphy
FDA, 7 & 9:30 pm, $1.00

Info: 392-8934

Trottier...

continued from page 4

engage the apparatus of physicians, nurses and the hospital set-up to treat an inebriate's immediate situation.

Quebec has been unpardonably obtuse to insist that hospitals deal with a situation which they lack the space to handle and which would plainly waste their already strained resources.

The facts of the case indicate that the problems of skid row have been cruelly ignored in this province. The most attention men and women "of the street" get here in Montreal is when Jean Drapeau wants to "clean up the street" during a spectacle like last summer's Olympics. Then many find temporary shelter in local jail cells. Of course, there is always the messy incident like Trottier's death which reminds the public temporarily of the problem.

The question of the Premier's guilt is ultimately a shallow one.

Much more compelling is the indictment of us all for participating in a society where Trottier could not get the most basic care he needed.

—Gerry Pascal and Justin Loughry

Gerry Pascal is the Chairperson of the Montreal Committee for Detoxification Centres, and is also the manager of Benedict Labré Hospitality House.

letters

Those were the days, my friend

To the Daily:

In a recent class, my Professor described a generally "down" attitude which he had picked up from the writing of his students. He mentioned that several of his colleagues at other universities in North America had similarly become aware of disheartenment among the students.

Until this year, I have regarded the "depressed student syndrome" as nothing more than a creation of a few neurotic under-achievers. In my freshman year (last year), I felt rather exceptional merely being a student at such a prestigious institution. However, during this, my second year, I have been plagued with defeatism. I feel inadequate as a student. This feeling of inadequacy does not stem from any academic failure. Rather, it results from the fact that I am constantly reminded of my lack of political affiliations, my apathy in the community, my non-commitment. I am accused of not fulfilling my role as a student.

Students of the '70s are living in the shadow of the '60s. Our newspaper and Professors repeatedly look back to the wonderful days when every student was an activist. In the '60s, the realm of the student, we are told, extended far beyond his scholastic achievement. Academia, seemingly, became a secondary interest which was replaced by social and political concerns.

Now in the '70s, the revolution has died down. Students seem less interested in mind-expanding perceptions and more concerned with meeting mundane course requirements. I feel a strong disappointment amongst my predecessors that the action of the '60s did not continue. Of course it is saddening to see such enthusiasm replaced by such apathy. However, I do feel that the complacency for which students today are criticized is magnified by the furious action of the '60s. Criticism leveled at today's student is therefore often inaccurate.

I am certain that I represent the sentiments of many students when I say how discouraging I find these constant reminders of my passivity. I find myself intellectually insufficient when compared with students who were apparently so brilliant that they were able to excel in the classroom as well as in the community. Over the years, the '60s student has become an all-too-perfect myth. A myth that even those *real* students of the '60s could not equal. How can students today regain their self-confidence when forced to compete with such a romantic fantasy?

Kim Bartlett

today

Conference on Education; Day Two:
Education under Capitalism, with workshops at noon. Poster display from 11 am—2 pm, all in Union room 101. Presented by the McGill Circle of the Canadian Communist League (Marxist-Leninist). All are welcome.

Auditions:
For an original one-act play entitled "Arrousal". Time 3—5 Wednesday thru Friday, Feb. today to Friday. Place: McGill Players, 3rd floor, Union, 3480 McTavish.

Cyril Powles to speak:
Cyril Powles, professor at Trinity College, University of Toronto will speak on Some Elements of Early Socialist Critique of the Emperor System in Japan. 12:30—2:00 in Leacock 26. Co-sponsored by the Centre for East Asian Studies and Religious Studies.

Women's Union:
There will be a short meeting at 7 pm in Rm. 425 of the Union Bldg. Several things to be discussed. Please be on time.

Political Science Association:
The PSA invites you to their weekly coffee hour. It will be held in Leacock, room 425, from 2:30 to 4:00.

Parachuting at McGill:
Interested in taking a "first jump" course? For information or registration concerning a course to be given on Feb. 26 at McGill or Dawson College call 844-4138 after 6 pm.

Anthropology Student Association:
There will be a meeting for all those interested in helping with the anthropology journal, today at 3:00 pm in Leacock 738. All are urged to attend.

Community McGill:
We need you! Share in the excitement of running Community McGill. Come to Union 406 between 10—1.

Nazis at Large:
Simon Wiesenthal, hunter of Nazi war criminals, will speak on "Nazis at large — is there a time limit on retribution?" Leacock rm. 132, 8 pm. Info: 845-9171.

Association General des Etudiants en Litterature Français:
Etudiants de bon sens: Proposez-vous pour les élections du nouvel exécutif (Septembre 1977). Jusqu'à demain pour soumettre votre candidature.

District Returning Officers for Referendum:
All students who worked as District Returning Officers during the constitutional referendum, November 25, 26, and 30 may pick up their pay cheques at the Students' Society Office, room 105 of the Union, 3480 McTavish.

McGill Players:
Chamber Music by Arthur Kopit, at Players' Theatre, third floor Union; 1 pm; until Friday. Free.

Psychology Students' Association:
is having a meeting at 4 pm in room N7/11 of the Stewart Building. Come prepare your festival...We deserve your help.

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Naphtali from Israel Program Centre will answer your questions ? at Hillel, 3460 Stanley Fri., Feb. 18th, 12-2 pm. Info. 845-9171

General info on Israel programs:
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Kibbutz Aliyah 735-1159

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The Graduates' Society of McGill University
CAREER CONFERENCE FOR U-1 STUDENTS
All U-1 students who wish to register but because of postal difficulties have not received replies or advance notice please pick up your registration schedule Saturday, February 19th, 1:00 pm in the Leacock Bldg.
The Career Conference runs from 1:45 pm to 4:30 pm Saturday.

SIMON WIESENTHAL
Hunter of Nazi war criminals

NAZIS AT LARGE
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Place: McGill University
- Leacock Rm. 132
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